243 Shan region. Weeding and fertilizing come to an end after two to three months when the corn stalks begin to shoot up. Then a constant watch is set up over the fields to keep wild or domestic animals from trampling on the corn and also to prevent its destruction and burning by enemies. An important factor for the growth of corn is the weather, as rain is needed from time to time. In a drought year the pi-mu is invited to pray for rain to spur growth. The corn ripens in the eighth month when it is time for harvest. With bamboo baskets on their backs, men and women line up in the field to pick and gather the corn into the baskets. The corn is brought back to the [251] house and dried in the sun, after which the grains are removed from the cob and stored in the master's bedroom. [252 262] Every day corn is freshly ground to flour to make corn cakes, which constitute the main food.

[372] After harvest, the corn stalks are cut for fuel for household use, while the stumps and roots are left to rot in the field. In a comparatively good field, it takes little re-
244 conditioning before garden peas, beans, and sometimes wheat can be planted. These are harvested in the third month of the next year after winter is over. Peas and wheat are both pulled up by the root. By that time the roots of the corn have already rotted and both men and women return once more to the field to weed and to loosen the soil in preparation for the next round of corn planting.

243 The fields surrounding the village, because of their [311] fertilized soil, are mostly planted with corn. On the moun-262 tain slopes buckwheat is planted. It is also an important food of the Lolo, especially in the Ta-liang Shan area, where more buckwheat is produced than corn. There are two kinds of buckwheat: the sweet and the bitter. The sweet buckwheat is not necessarily sweet whereas the bitter buckwheat is quite bitter. Both are unpleasant in taste. The area for planting buckwheat was originally a wild tract covered with dense undergrowth. To cultivate it, the bushes are set afire and reduced to ashes; then the soil is loosened with ox plows for seeding. There are two buckwheat crops each year. For the first season, seeding starts in the second month in early spring. After planting, the field is again worked over with ox plows and then left alone [65] until harvest in the fourth or fifth month. For the second season, seeds are sown in the seventh month and crops harvested in the ninth. After several years, the soil begins to deteriorate and the field is discarded for a new tract of burned land on the slopes. This method of cultivation, mentioned in the gazetteers as the slash-and-burn method, is of a rather primitive kind.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[Plates facing p. 32]

251

MAIZE STACKED IN TREES TO PRESERVE IT FROM DAMP AND STRAYING CATTLE

SHOEING A HORSE IN THE BED OF A RIVER

291
492
326

SHOEING A HORSE IN THE BED OF A RIVER

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

will chuckle over and bite well every one that comes your 000
way as one less disturber of midnight dreams left in the world.

By-and-by Mr Long and I got up, and sat down under a 251
big mat by the side of the fire. A lot of peppercorns were 249
drying on the mat over the fire, and we had to get under it before we could get near the warmth. Not long before we arrived two leopards had attacked two cows belonging to Mr Liu while they were grazing on the hill-side. The men pursued and killed one on the spot, but the other got off.

We had intended to leave this place early in the morn- 000
ing, going about ten miles before breakfast. This plan, however, was stopped by the appearance of a Nosu chief, who insisted on detaining us. This was the man whom Chen, the warden of the Marches, had attempted to persuade to kill us if we persisted in crossing the Yangtse. Here was the suggested murderer at last. The Nosu chief looked wild enough to be the hero of any tragedy. I found out afterwards that he has done a few shady transactions in his life, and H. E. Chen's emissaries had chosen the right man when they tried to persuade Vri-ha to do their diabolical work. As far as we could see, this chief in detaining us had no ulterior motive. As soon as he got in touch with our party he determined not to carry out the wishes of the Chinese, for the present, at any rate. The detaining of us was merely that we might have breakfast at the chief's expense before we continued our journey. We soon got very friendly, and before long the strong, well-built man was giving me a whole list of Nosu words to write in my notebook. With Mr Long as interpreter and go-between, it was fairly easy to get hold of

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER XVIII

ON THE MARCH AGAIN

ON the morning when we left See-tieh we were up soon after six o'clock. It had snowed a good bit during the night. Some of the snow had come through the boards of the roof and fallen on to my bed. I had covered myself with all that I had, and had crept right down under all, but I found it very cold in spite of these precautions. We found that the snow on the ground was not so deep as we had feared it would have been, and we were not prevented from proceeding on our journey still farther into Nosuland.

In preparation for our journey, the friends at the farmstead had cooked a lot of maize cakes for us to take on the road. We were very glad indeed to have these provisions, for that day we had to walk twenty miles in the snow, and there was no chance of a meal till late.

As we were travelling along and I remarked that I was getting hungry Mr Long told me that I ought to imitate the bears and lick my paws. Black bears are very common in Nosuland, and in the winter, when they hibernate in the caves, the people say that they keep off the hunger of the long months by licking their paws. For this reason the Chinese associate great virtue with these paws, and pay high prices for them. They are used as a special dish in their high-class feasts.

Soon after we got away from See-tieh we passed a small village, where lived one of Ah-pooh's grandsons. In the front of his house, out in the open field, was a sight which in Chinese

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[25] 685 Yunnan would have been deemed marvellous. Stored on a platform in the centre of the field was a great quantity of ripe Indian corn. I asked whether anyone kept watch over it at night, and was told, "No." They said that no one would steal in these parts. The Nosu steal from their enemies or from strangers, never from their own people, and never at all without the permission of their overlord. I expect the latter permission is as easily obtained as were letters of marque in the times of the great English naval wars with 000 France and Spain. Such an exposed quantity of grain would not have remained intact a single night in Chinese Yunnan. The farmers there have frequently to guard their crops, night and day, with weapons of some kind or other. In some places it is one great fight, first to get the grain, and then to keep it. In places, when the maize seed has been sown wild pigs will come by night and root it all up again. When the young corn appears above the ground neighbours' cattle or rich men's horses will come and do great damage. When the cobs are on the stalks the enemies become more numerous than ever. Wild pigs, household dogs, porcupines, monkeys, bears, rats, all have sweet teeth for the young maize cobs. And when the grain is nearly ripe, and almost ready for gathering in, thieves constantly come and steal right and left. Sometimes, if it is a very rainy night and the watchers seek the shelter of the little huts built on the banks overlooking the fields, some bold thieves will brave the elements and carry off many baskets full of the ripening corn. Even after the grain is stored in the house thieves are still daring and plentiful, and landlords who are paid in grain often take so much that there are only half-meals left for the tillers of the soil during the rest of the year.

262 is therefore more extensively cultivated.) /102/ Nevertheless, summer is the golden season in the I region. The I have no knowledge
[251] of storage methods. In the autumn after they have consumed their summer provisions, they grind beans into a thick fluid called "lien-cha-nao," which they drink together with the solid residue. In the winter they have no alternative but to eat turnips as a means of survival. Spring is the most distressing season of the year so far as the food situation is concerned; their hunger can be relieved only with buns made from bitter artemisia plants.

264 The Lolo of Liang-shan toil throughout the year and eat only
512 two meals a day, i.e., in the morning and evening. They head for the fields after an early breakfast and take nothing else throughout the endlessly long day. (Occasionally, some buckwheat buns are brought to them for lunch, but this may be considered as an exception.) After sunset they return home for the evening meal and then go to sleep. They rise again early next morning and, like the donkey turning the mill, begin anew this rigid pattern of life. The I are vegetarians almost throughout the entire year, in contrast to the
[272] Mongolians who eat only meat and no vegetables. They also differ
[273] from the Tibetans in that they drink no tea but only unboiled water. They do, however, enjoy alcoholic drinks and pipe-smoking as much as the other races. The I slaughter animals and eat their meat only on festivals, upon the arrival of honored guests, or on such great
263 events as marriage or funeral. Table salt is rare and valuable in Liang-shan, and the I would often ask guests to contribute some, even in the midst of a sumptuous feast. Occasionally, when they are able to obtain some salt lumps in trade with the Chinese, they store them away carefully, so as to feed their sheep a few days later. Without salt, sheep would easily get sick or die of pestilence, and that is why the I would rather suffer themselves and save the salt for their sheep. It is said that the average amount of salt consumed by an I of Liang-shan in one year is not even one ounce, which is indeed an amazingly small quantity. Western dieticians claim that table salt is one of the most important elements of nutrition which people must take in adequate quantity. In our two-weeks' trip through Liang-shan this time we did not miss salt terribly, but we did begin to feel its lack toward the end of the journey. Yet the I who eat so little salt are very healthy,
000 at least to judge from appearances. This is a matter which should be studied and is worthy of further investigation. In our country there are many frontier tribes who have very peculiar and simple diet, and

[177 cont.]

291 the top of the head by means of a wooden comb, and bound in a white headband. Covering the whole is a small turban, whose ends, [302] embroidered and decorated with beads, hang down in back of the head and reach to the shoulders. No portion of the head is shaved.

"Lolo" men and women wear wrapped leggings of linen. However, they very often go about with bare legs and feet.

301 The various feminine jewelry, rings, bracelets, necklaces, are of silver and of a style very close to that of the "Méo" jewelry.

342 The "Lolo" cabins are of two principal models. In the wealthy villages, established near fertile fields, the cabins are built on 231 piles, like those of the "Thai." The animals are confined underneath the house.

In the poor hamlets, the cabin rests directly upon the ground and is made of a straw roof and of walls of maize stalks. The domestic animals then are kept in a shed near the cabin.

[356] In any case, the dwelling consists of only a single room, generally clean and well cared for. There are no partitions forming interior compartments.

352 The furniture is always of the simplest: a cot bed the length of the long side walls, chests, tables and benches. The crops are [251] stored almost everywhere.

354 The kitchen always contains two hearths, one of which is specially set apart for the preparation of the food of the unmarried girls, for the reason which will be indicated later.

[178] The kitchen utensils, pans in the shape of spherical skull-415 caps, trays, bowls, cups, and so on, are in no way unique and are similar to the models already described.

262 According to the type of farming, irrigated rice fields or mountainous slopes, the "Lolo" eats either rice, or maize and mountain rice. Besides, he consumes a great quantity of vegetables, peas, beans, cucumbers, eggplants, and so on. Meat is reserved for festi-[273] val days. Alcohol made from rice or maize is often drunk immoderately.

[681] From the time they have reached puberty, the young girls must not eat meat and may not use utensils in which greasy foods have been cooked, under pain of falling ill immediately.